Vol. II. Numb. 104.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Societ, of GENTLEMEN.

From Monday February 20th. to Wedneſday February 23d. 1710.

Q. I *Deſire your Sentiments on* Acts 23. 5. *concerning* Paul's *Reply to the High-Prieſt, upon his uncivil Carriage towards him, wherein he endeavours to Excuſe himſelf by Imputing it to his Ignorance. But it ſeems very Unlikely that the Apoſtle ſhou'd be Ignorant that the Perſon who Commanded him to be ſmitten on the Mouth was the High Prieſt; for, tho' he might not retain Particular Ideas of his Perſon, yet his Place and Habit muſt certainly ſhew him to be one of that Function,* J. B.

A. Several Reaſons may be alledged for this Reply, to take off from St. *Paul* the Imputation of a Lye. For he might ſpeak ironically, as obſerving in the High Prieſt's Behavior nothing worthy one that bore that Sacred Office. Or the High Prieſt that then was might by Bribery and Intruſion have gain'd that Office: For ſuch was the Confuſion in the Jewiſh State at that Time, that all unjuſt Meaſures were uſed to attain it: And admitting that this High Prieſt had a diſputed or illegal Title, St. *Paul* might truly ſay, *he wiſh'd not that he was the High Prieſt.* Or granting neither of theſe Reaſons to be ſufficient; it may be pleaded in Behalf of this Apoſtle, that he had been a long time abſent from *Jeruſalem*, and might not know the Perſon of the High Prieſt, eſpecially conſidering that the whole Aſſembly might be placed in a confus'd and tumultuous Manner, where the High Prieſt cou'd not by his Seat be diſtinguiſh'd from other Prieſts then preſent: For they were not in the Temple, nor the High Prieſt's Houſe, nor the uſual Place of Council.

Q. *Did the Evangeliſts Write in the ſame Order in which they are plac'd in the* New Teſtament.

A. There is ſome Diſpute about the Time that St. *Luke* writ his Goſpel, but the other Evangeliſts, as all agree, writ in Order as they are plac'd. St. *Matthew* writ his Goſpel at *Jeruſalem* eight Years after *Chriſt*'s Aſcenſion, as *Irenæus, Athanaſius, Euſebius, Chryſoſtom* and others relate. St. *Mark*, as *Theophilact* reports, writ ten Years after the Aſcenſion. But we have no Author that delivers the Time of St. *Luke*'s publiſhing his Goſpel: Tho' it is certain that he writ when many had begun to read the Hiſtory of *Chriſt*, and write of his Life and Actions, which cou'd not well be in the Beginning of the Church. And as as for St. *John* he writ 32 Years after the Aſcenſion, for which we have the concurrent Teſtimony of ſeveral Primitive Writers.

Q. Gentlemen, *We read in* Proverbs 24. 16. For a Juſt Man falleth ſeven Times, *&c.*

Why is juſt the Number 7 mention'd, and what Sins are they that the Juſt Man falls into? Yours, Jo. Chap——

A. The Wiſe Man does not ſay, the Juſt Man falls into Sins but into Troubles or Adverſities ſeven Times, as is plain from the Context. And what thoſe are *Eliphaz* informs *Job*, Chap. 5. v. 19. 20. *&c.* which are very probably the ſame that *Solomon* means. But not inſiſting upon the Enumeration of them, we find the Sacred Writers frequently puting a Finite for an Indefinite Number.

Q. *What is that ſubtle Matter that is able to pervade the Pores of Glaſs or any other Solid; is it rarify'd Air, if ſo, how comes it to be ſo near the Surface of the Earth where the Air is in a Compreſſed State: That there is ſuch a* Materia Subtilis *you allow in your Solution of a Queſtion about a Glaſs Tube's attracting Leaf Braſs?*

A. By ſubtle Matter Philoſophers do not mean only one Form of ſmall Corpuſcles, but there are ſeveral Species of it; all which ought not to be conceived as having an equal Subtilty, but they are leſs and more ſo *ad infinitum*, which is proved not only from the infinite Diviſibility of Matter, but alſo from ſeveral Experiments and Calculations made for this Purpoſe. So that when we ſpeak of the ſubtilty of Matter we only ſpeak with Relation to our Perceptions; and thoſe Bodies which now appear to us ſubtil, wou'd to acuter Senſes appear groſs. But it is a Miſtake to think that ſubtle Matter is nothing but the finer Parts of Air. For Light it ſelf is a Body of a different Species and infinitely more ſubtle than Air. The ſame may be ſaid of Smells, the *Effluvia* of the Magnet and all other Bodies that have an Attractive Vertue, and many other ſorts of *Effluvia* which our Senſes are too groſs to give us any Idea of. Concerning the Subtilty of Matter ſee *Keil's Introductio ad veram Phyſicam.*

Q. Gentlemen, *If it be not too much trouble, I would desire you to lay down a Theorem how I may divide any Odd Number into two ſquare Numbers, avoiding Surds, ſuppoſing the Equation to be,* aa+bb=7, *and you will oblige Your Humble Servant and Admirer,* R. R.

A. It is impoſſible to give any Theorem for this Purpoſe which ſhall hold univerſally, as is plain from the Inſtance you have given: For 7 cannot be ſo divided, but one at leaſt of the Squares will be a Surd Number, whoſe Root can never be wholly extracted. There are indeed ſeveral Odd Numbers, as 5. 13, 17, 25, *&c.* that are capable of ſuch a Diviſion, but we cannot conceive of what Uſe it can be.

Q. *Give a Definition of* Vertue. Silvia.

A. Vertue conſider'd in a *Chriſtian* is the Conformity of his Actions to the Divine Will, but in another Perſon that is deſtitute of the Light of Revelation, 'tis the Conformity of his Actions to right Reaſon.

Q. *Whether the Soul always Thinks? For tho' many are of Opinion that it does, yet I cannot comprehend how my Soul ſhou'd think and I be altogether ignorant of it.*

A. Thinking, or the Perception of Ideas is the ſame to the Soul as Motion is to the Body, that is, not it's Eſſence, but only one of it's Operations. Now, we ſhou'd not know that the Soul does think but only by the Experience we have of it in our ſelves, and by Experience we are as certain that ſometimes it does not think as that at other Times it does. To ſay that Thought is eſſential to the Soul, and therefore always thinks is begging a Principle, for Experience can afford no Proof of it. A Man that reaſons juſtly muſt build his Suppoſition on Matter of Fact, and not preſume upon the Matter of Fact becauſe of his Suppoſition. To ſay the Soul always thinks and the Man not to perceive it is to make two Perſons in one Man, the Identity of a Man conſiſting in being conſcious of what paſſes in his Mind; and ſince, according to this Suppoſition ſomething paſſes in his Mind which he knows nothing of he muſt be no longer the ſame Perſon. 'Tis certain no Man's Knowledge can go beyond his Experience: And theſe Gentlemen may as well ſay that the Body is always in Pain but does not feel it, as that the Soul always thinks but is not conſcious of it, becauſe Pain conſiſts as much in Senſation as Thinking does in being conſcious of it.

Q. Gentlemen, *In a certain Cauſe which lately happen'd, a Woman was forſworn, and perſuaded her Husband to be guilty of the ſame Perjury, which of theſe two were moſt in fault.*

A. Your Letter was too long to Inſert it all. The Woman was moſt guilty, ſince the Crime of tempting her Husband was added to the Horrid Sin of Perjury.

Q. Gentlemen, *I deſire your Opinion on theſe Expreſſions in* Povey's General Remark, Feb. 17. *viz. Mr.* Povey *takes leave to lay down as a Maxim to be tranſmitted to future Ages, that if any Man would loſe his Eſtate and Reputation in the World, let him but ſet up an Undertaking, that tends to the advancing the Revenues of the Crown, and eaſe of the Subject, his Buſineſs will be effectually accompliſh'd. Then he ſays, ſince Mr.* Povey *has ſuſtain'd ſuch a Mighty Loſs, and is oblig'd to pay all his Debts, as it were, at an Hour's warning, he thinks fit for once to turn Beggar, and requeſt one ſingle Boon of the Inhabitants of* London, *it is, that they wou'd give his Meſſengers all their Letters they ſhall at any time ſend to the* General-Poſt-Office *in* Lombard-ſtreet, *who will deliver them for an Half penny each Letter, to the end his Men may be diſtinguiſh'd from all others. Every one, when he rings his Bell, is to ſay,* Letters to the General-Poſt, for the Benefit of Mr. Povey. *Laſtly, whether his reprinting the* Tatler *Verbatim, thereby preventing the Author of receiving great part of the Profit due to him for his Labor, be not the ſame thing, as directly picking his Pocket, and ſince Pirating is allow'd by all, to be a Raſcally Action, it be not a Scandal for any thing of a Gentleman to be concern'd with him?*

A. We never read that Paper, ſince it uſually contains only Copies of what we have read before. Therefore you muſt excuſe us, if we ſuſpend our belief of thoſe Paſſages being in it which you relate, they appearing ſo oppoſite to his Intereſt. For can we ſuppoſe any Man wou'd ſo impudently diſcourage People from their Loyalty and Affections to Her Majeſty, as to make their Duty, their certain Ruin? How cou'd he ſhew the Danger of Eſtate and Reputation, except he had experienc'd it by ſome Service: Can any Imagin, that when he endeavour'd to raviſh a Valuable Jewel from the Crown, He meant to ſerve it, or, notwithſtanding his Specious Pretences, he had any thing in view, but his own Intereſt? Nor can we ſuppoſe at this time of day, he wou'd talk of the danger of Reputation. Can we believe, that when he was lately perſuadeing People to bring ſuch vaſt Sums into his Iron Cheſt, he wou'd tell the World that all his Creditors come upon him together, for only being fin'd in a poor Sum of 100 *l.* or that his Creditors, who can only be ſuppos'd to be concern'd for a little Paper (his Printer being weekly paid) cou'd give any ſhock to a Man, ever worthy being truſted in an Affair of Account. Is it poſſible that he who the other day was for maintaining 20 Boys in Charity and building of Colleges, ſhou'd now endeavour to rob the Poor, by underworking them, in carrying Letters to the *General-Poſt*; for it is notorious that many who are employ'd in that Buſineſs, are Widows, whoſe Husbands had ſerv'd many Years in the *General-Poſt-Office*, or can he Imagin any will truſt his Men with one Letter, when any Raſcal may go with a Bell, pretending to be his Man, ſo collect the Letters, cheat People of their Money, and diſappoint all their Affairs? Or could it enter into any Perſon's thoughts, that He who lately pretended to get Eſtates for all concern'd with him, ſhou'd be now begging an Half-penny apiece of People, no, no, you muſt be miſtaken in his Publication. You ſay he reprints the *Tatler*, but wou'd any Man three times a Week proclaim himſelf a Fool and Knave? The firſt, in ſetting forth a Paper he was not able to fill himſelf; the next, in robbing another of his juſt right, and ſo ſcandalouſly mixing the Eſſays of ſo bright an Author, with his own wretched matter; we ſhou'd rather think, that ſince he ſeems to have done with the World, or the World to have done with him, that he is upon retiring from it to the private Habitation he once pretended to erect, for the thinking on another World. Good Reader have as Charitable an Opinion of him as we have, except you are very ſure of the Matter of Fact as you relate it.

POEMS.

Q. IF *Earth, ſelf-ballanced in Ambient Air,*
Is daily on her Axis circumvolv'd,
And round the Sun an Annual Progreſs makes,
Say, learned Sages, whoſe Capacious Minds,
Subtle, Profound, all Nature's Secrets Scan,
Say by what hidden Springs, what ſecret Force,

Divine,

Divine, or Natural, the Maſſy Globe,
Swift beyond Thought, it's Trinal Motion rowls.

A. The firſt great Law in *Nature*'s Volume, is,
That ev'ry *Body*, in it's State of Reſt,
Will perſevere ; or in it's Uniform,
And direct Motion, 'till it is compell'd
To change that State, by ſome Force on't Impreſs'd.
The Planets thus (once into Motion whirl'd)
Wou'd into Spaces Infinite fly off,
In Right Lines, were no other Force Impreſs'd
Upon 'em, which confine 'em 'thin their Orbs.
The Force Impreſs'd, by which they are Confin'd,
Is *Gravity* or *Mutual Attraction*,
Moſt Obv'ous this to Demonſtration is,
'Mongſt all the *Bodies* of th' expanded *Globe* ;
Suppoſe ſome Thing that's Pondrous, wafted were,
Above the Clouds, and Empire of the Winds,
And then admitted to deſcend to Earth,
'Thout any *Force* Impreſs'd on it, 'twou'd fall,
By'ts *Genuine Gravity* in Line *Direct*.
But if in Mode of *Projectile* 'twere thrown,
In *Right Line* parallel to the *Horizon*,
With difficulty then it wou'd deſcend ;
Becauſe the Force from thence impreſs'd Oppugns
It's innate yeilding Force of *Gravity*.
If then the Force *Impreſs'd* were much Increas'd,
And that of *Gravity* as much diminiſh'd :
(Which to Conception may with Eaſe he brought,
By raiſing up the Weight, to lofti'r Height,
Where *attractive Force* of *Earth* is leſs)
Then wou'd it ne'er deſcend, but rowl around,
This *Earthly Globe*, in *Planetary Form*.
And from this *Principle* we may account,
Both for the *Lunar Motion* round the Earth,
And that of th' *Earth* and *Planets* round the *Sun*.

Q. *In* Britiſh Apollo, Numb. 88. Queſt. 5. *Sign'd* Incapable. *Inſtead of propoſing Means to redreſs the Wrongs ſuſtain'd by my Female Maleeontent by a Juſt Complaint, You ſeem rather to Vindicate her* Neceſſity, *Granting her a Liceuſe for the Continuation of that Liberty which before She judg'd lawfully deduc'd from the Petticoat Supremacy. But perhaps your Godſhips had better have admitted as much in favor of Branch'd Foreheads, who, good natur'd Souls, wou'd ever eſteem* Apollo *as their Redeemer from Female Tharldom. But ſince Self-intereſt hath diſpos'd you to act reverſe, Prepare your ſelves for the Conſequence ; for notwithſtanding your unſpeakable Condeſcenſion to the Matrimonial Drudgery they are heroick enough to diſplay your Reſentment of a Wrong unjuſtly impos'd.*

Ye ſeducing Pretenders 'tis time to lay down,
And Ceaſe with your Nonſenſe to Impoſe on the Town;
Who Ninnies to bubble, your Dictates to follow,
Aſſume for your Title, The Sons of APOLLO.
You plainly diſcover (the Learned well know it)
The ſpurious Deduc'd of a Whimſical Poet,
Who knowing the Effect of Impertinent Strains,
Has inveſted your Skulls with the ſame of his Brains.
For dull Rhimers and Punks are entail'd to a Fate,
So impell'd by their Stars t' impoſe on the State,
And your Inſipid Vollies do plainly diſplay,
'Tis the Effect of an Aſine Contexture to Bray.

Incapable *in the Name of all the Inhabitants of* Cuckoldom.

A. Theſe *Cuckolds* make ſuch a Rattling with their Horns, as if their Eloquence conſiſted in the Noiſe of them, whilſt their Arguments are as Impotent as the reſt of their Appertinences. We tell you it is our Firm, Conſtant and immutable Opinion, that the *Head* ought to Govern, that the beſt *Index* of the *Head* is the *Brains*, That your yeilding *Supremacy* to your Wife, is an Acknowledgment of her *Superior Genius*, and that you ought to take it for an Honor She will condeſcend to Rule over one ſo degenerated from his Original Impreſſion. As to your being *Heroick* enough, *&c.*

What a *Hero* is here, fighting under the Banner
Of *Petticoat Rule*, in a *Petticoat Manner* ;
Nay, the *Thing* will turn Poet, but where is his Fire,
Can ſee his Spouſe Languiſh, yet *Freeze* her Deſire ?
To the *Change* of *his Sex*, for his Lines w'are be-
(holden,
Since all that he writes is but Nonſenſe and ſcold-
(ing.
His Invectives as much the *Grand Signior* Aſſault,
For He rails at our Lines, but detects not one Fault ;
And equal with us, his *SOFT SATYR* will hit,
All the Authors from *Homer* to this Time have writ;
So dull his *Invention*, he cou'd not explore
One *Thought*, but what often was ſent us before :
But Domeſtic Afflictions his Fancy controul,
Thence He *IMPOTENT* proves, both in *Body* and
(*Soul*.

The Epilogue *by* Miſs Santlow, *in Boy's Cloaths, who acted the Part of the* Eunuch *to the ſame Play to which the* Prologue *was ſpoken in our laſt, no where elſe publiſh'd.*

THO' juſt now kill'd, I thus reſume my Breath,
Dreſs'd as I am, to bluſh my ſelf to Death!
Yet hold!——Why ſhou'd I bluſh? Pray, where's
(the ſham?
I act but half a Man———and That I am.
Look in my Face, you Sparks, who crowd the Pit,
For, while you watch my *Legs*, you loſe my Wit.
Ask yon bright Beaux, who the ſide Boxes fill,
Have Women's *Feet*, or *Eyes* moſt Pow'r to kill ;
Still look ye That way!——Is it then ſo ſtrange
To ſee us WOMEN, nay, young Women, change?
I thought 'twas Common, but I'm glad to find
You, who know beſt, are of another Mind ;
I ſee ſome Roguiſh Sparks, who ſmile, and dream,
I am not altogether what I ſeem ;
Well! and what then?——I fear Sirs, ſome of *You*,
Were ye once try'd, wou'd prove deficient too!
I thought——Fool as I was——Pretences won ye,
And, that *Appearances* ſtill paſs'd upon ye,
I thought a Polititian's Mark's———no more,
Than——Half his Wig behind, and Half before;
I ſtill thought Him moſt Wiſe, who look'd moſt
(Grave,
And Him who talk'd moſt Big, I judg'd moſt Brave,
I thought

I thought a huge Gilt Coach, ſure ſign of Riches,
And ne'er knew *Man* from *Maid*, but by his *Britches*;
But *Petticoats*, I find, can't keep out You,
You are ſharp Sparks! and Look Folks thro' and thro'!

I dare not therefore any longer ſtay,
Than while I thank the Honors, done the Play;
He, whom your Favors have oblig'd to Night,
In Perſon wou'd have thank'd you, if he might.
With his own Sex the Thing does well enough!
But among Women!—hang him!—he's ſo rough!
From his grim Forehead All *our Sex* wou'd fly,
But *Men*, by Nature, *love* ſo ſoft a Thing as I.

In laſt Paper, Col. 4. L. 19. for *I love*, r. *I wear*. Col. 5. l. 16. for *Change*, r. *Chang'd*.

SIR,

LONDON, Feb. 22. Yeſterday we receiv'd a Male from Holland of Friday laſt, by which we have the Confirmation from Warſaw, that after the arrival of King Auguſtus there, the Dyet was open'd on the 4th Inſtant and the King was Complimented upon his arrival in the Kingdom and his endeavour to quiet the troubles of the Country; but nothing was agitated and the Dyet was defer'd till the 10th of the ſame, by reaſon all the Grandees that are to aſſiſt in the ſame are not yet arriv'd, but 'twas hop'd they wou'd be there by that time, ſeverall arriving every day and a great many being upon the Road.

From Vienna, that the Malecontents have been routed in ſeveral Rencounters in Hungary; but that there is great hopes of an Accomodation with them, the Emperor being inclin'd to put a ſtop to that War, and particularly, in Caſe the Peace with France could not be Effected. They very very differently talk of the King of Sweden, ſome ſaying that his Majeſty is ſtill at Bender, and that his Leg had been cut off by the advice of his Phyſicians, being afraid of ſome further Miſchief by reaſon of the great Pains his Majeſty ſuffer'd; others are of Opinion that he is dead, but the truth of this time will ſhew.

They are now at the Hague in Expectation of the return of the Cabinet Courier from France, who carry'd to Verſailles the Paſports for the French Plenipotentiaries, or in lieu of it the arrival of the ſaid Plenipotentiaries, who are appointed to come to Geertraydenberg, where the Deputies of the States are to Confer with them, and then afterwards make every day the Report to the Miniſters of the Emperor and England, in order to find means to accommodate matters about an Equivalent in relation to the 37th Article of the Preliminaries.

The Duke of Marlborough ſet out hence for Holland on Sunday Morning laſt at 6 a Clock, the great Imbarquation for the Recruits and Horſes for Flanders being appointed as 'tis ſaid for the 25th Inſtant.

The Scaffold for the Tryal of Dr. Sacheveral is not yet finiſh'd, but the ſaid Doctor has received Orders for his Tryal to bk on Monday next, that which has retarded the finiſhing of the ſame is the Augmentation that has been made to it by order of the Lords, for the Ladies, which are to be plac'd there. Whichis all from Yours, &c.

WHEREAS ALL THE SETS OF THE FIRST Volume of the *BRITISH APOLLO* have been for ſome time diſpos'd of, tho' none under 15 *s.* 6 *d. per* Set, Bound. The ſaid Vol. containing about 2000 Anſwers to Curious Queſtions, in moſt Arts and Sciences, approv'd of by many of the moſt Learned and Ingenious, of both Univerſities and of the Royal-Society, is now upon reprinting in Octavo by Subſcription. The Terms are, each Subſcriber to pay 2 *s.* 6 *d.* in Hand, and 2 *s.* 6 *d.* on the Delivery of each Book, neatly Bound. Not one of this Edition ſhall be ſold for leſs than 7 *s.* to any after, nor any Subſcriptions taken after the Charge for Printing is receiv'd, which is not doubted will ſoon be, ſince many are ſubſcrib'd for already before the Publick Notice given. Note, all will be corrected, amended and improv'd by the Authors, all that is Material inſerted, and to prevent Attempts of Pirates, all abbreviated as much as may be, without Injury to the Senſe. The Subſcriber to ſix to have a 7th Gratis. Any Perſons may have Tickets for their Subſcriptions of our Servants in their Walks, and we ſhall ſoon name other Places. Tho' many have Prevaricated from their Propoſals in this kind, it cannot be ſuppos'd but we ſhall keep ſtrictly to them, ſince the Credit of our Proceedings depends upon it. A great Number of Poems to the Authors, will be inſerted at the beginning, by the *WITS* of the Age. Tickets may be had of Mr. *Carter*, at the *Roſe* and *Crown* in St. *Paul's Church Yard*, Mr. *Bickerton*, at the *Roſe* and *Crown* in *Little Britain*, or at the Printer's hereof.

ADVERTISEMENTS.

WE whoſe Names are hereunto Subſcribed, the Miniſter, Church-Wardens and Overſeers, with other the Principal Inhabitants of the Pariſh of *Kingweſton* in the County of *Somerſet*, do hereby Certify, that *Heſter Blacker* of our ſaid Pariſh, Widow aged 60 Years, and having been Blind in boih her Eyes for ſeveral Years, at length ſubmitting her ſelf to be Couch'd by Mr. *Grant* OCULIST of *London*, is by the Bleſſing of God reſtor'd to a competent degree of Sight, and doth encreaſe therein daily, as the ſaid *Heſter* doth hereby Teſtify by her ſubſcribing with us, *Heſter Blacker*, *Thomas Creech*, Curate, *John Raynolds*, *Richard Fox*, Church-Wardens and Overſeers of the Poor. *John Webb*, *Thomas Ruddock*, *Thomas Raynolds*, *Henry Blacker*, *Cannon William*.

Juſt Publiſh'd.

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